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THE

CHINESE REPOSITORY.

VOL. XIV.

FROM JANUARY TO DECEMBER, 1845.

CANTON, CHINA:
PRINTED FOR THE PROPRIETORS.

1845.

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VOL. XIV.—NOVEMBER 1845.—NO. II.

ART. I. *Remarks on Specimens of literary composition written by pupils in the school of the Morrison Education Society, and exhibited at its annual examination September 24th*, 1845.

So DEPENDENT on his Creator is man, and everywhere under such strong obligation is he to obey the Divine Will, that nothing can be more becoming than a due recognition of this dependence and this obligation. Such recognition is a high religious duty, and one of the very first that ought to be performed—first in point of time, first in point of importance—a duty which we love to acknowledge and to see acknowledged—which we love to inculcate and to have inculcated. Such recognition is a truly glorious feature in the institutions of learning throughout the most enlightened states of Christendom, in England, Scotland, and in the United States of America, where we see the training of youth, the direction of education, committed in a great measure, and very wisely, to the ministers of religion. And abroad, too, Englishmen, and Scotchmen, and Americans, are characterized by this same noble and ennobling feature. Of the practical results of this recognition we have a happy illustration in the Morrison Education Society,—an institution in whose prosperity its founders and its supporters may well rejoice, and may well glory too. On the propriety of employing *Christian instrumentality* in the education of youth we propose to offer a few observations, and will then draw the attention of our readers to some specimens of the learning acquired in the school of the institution, bearing the name of *Morrison*, a name very dear to us, and one that will live in the memoires of untold millions in the future generations of this great empire.

The elder, the Rev. Dr. Morrison, was, as all our readers know, a minister of the gospel, and came to China as a missionary for its propagation. The younger, the honorable Mr. Morrison, was the steady friend of ministers and missionaries, and of education, and was one of the founders and warmest supporters of the Society, established to perpetuate the good work commenced by his honored father.

That we may avoid all occasion for charge of professional bias in this matter, we will quote the language of another, one whose mind surely was not biased: we allude to the speech of the honorable Daniel Webster, in defense of the Christian ministry, and in favor of the religious instruction of the young, delivered in the supreme court of the United States, Feb. 10th, 1844, in the case of Stephen Girard's will.

That rich man, in his will, made large provision for a college, a charitable institution, and in laying down the restrictions, to which it was to be subject, wrote the following memorable words:

"I enjoin and require that no ecclesiastic, missionary, or minister, of any sect whatever, shall ever hold or exercise any station or duty whatever, in the said college; nor shall any such person ever be admitted for any purpose, or as a visiter, within the premises appropriated to the purpose of the said college."

To those who know the history of the Girard school better than we do, we leave the melancholy task of describing its present condition, "*half-finished yet empoverished:*" it stands a beacon to warn men off from the schemes of those who thought as Thomas Paine and Volney did, men who stigmatized Christianity as superstition and branded its ministers as unworthy of confidence. We pass by what Mr. Webster said in commendation of the clergy in his own country and of education there. We pass by also most of what he said on charity, with reference to schools of learning. The proposed college Mr. W. considered as "founded on plain and clear principles, and for clear and plain objects, of infidelity." The question he argued was "whether, in the eye of equitable jurisprudence, Mr. Girard's bequest was at all a charity." He denied that it was. Addressing the chief justice he said:

"I maintain, that in any institution for the instruction of youth, where the authority of God is disowned, and the duties of Christianity derided and despised, and its ministers shut out from all participation in its proceedings, there can no more be charity, true charity, found to exist, than evil can spring out of the Bible, error out of truth, or

hatred and animosity come forth from the bosom of perfect love. No, sir! No, sir! If charity denies its birth and parentage—if it turns infidel to the great doctrines of the Christian religion—if it turns unbeliever—it is no longer charity! There is no longer charity, either in a Christian sense, or in the sense of jurisprudence; it separates itself from the fountain of its own creation. There is nothing in the history of the Christian religion; there is nothing in the history of human laws, either before or after the conquest; there can be found no such thing as a school of instruction in a Christian land, from which the Christian religion has been, of intent and purpose, rigorously and opprobriously excluded, and yet such school regarded as a charitable trust, or foundation. This is the first instance on record. I do not say that there may not be charity schools, in which religious instruction is not provided. I need not go that length, although I take that to be the rule of the English law. But what I do say, and repeat, is, that a school for the instruction of the young, which sedulously and reproachfully excludes Christian knowledge, is no charity, either on principle or authority, and is not, therefore, entitled to the character of a charity in a court of equity. I have considered this proposition, and am ready to stand by it.

"I will not say there may not be a charity for instruction in which there is no positive provision for the Christian religion. But I do say, and do insist, that there is no such thing in the history of religion, no such thing in the history of human law, as a charity—a school of instruction for children from which the Christian religion and Christian teachers are excluded, as unsafe and unworthy intruders. Such a scheme is deprived of that which enters into the very essence of human benevolence, when that benevolence contemplates the instruction, that is to say, religious knowledge, connected with human knowledge; it is this which causes it to be regarded as a charity; and by reason of which it is entitled to the special favor of the courts of law. * * *

"Let us look at the condition and prospects of these tender children, who are to be submitted to this experiment of instruction without Christianity. In the first place, they are orphans—have no parents to guide or instruct them in the way in which they should go—no father, no religious mother, to lead them to the pure fount of Christianity—*they are orphans!*

"If they were only poor, there might be somebody bound by the ties of human affection to look after their spiritual welfare; to see that they imbibed no erroneous opinions on the subject of religion; that they run into no excessive improprieties of belief as well as conduct;

the child would have its father or mother to teach it to lisp the name of its Creator in prayer, or hymn His praise.

"But in this experimental school of instruction, if the orphans have any friends or connexions able to look after their welfare, it shuts them out. It is made the duty of the governors of the institution, on taking the child, so to make out the indentures of apprenticeship as to keep it from any after interference in its welfare on the part of guardians or relatives; to keep these from withdrawing it from the school, or interfering with its instruction whilst it is in the school, in any manner whatever.

"The school or college is to be surrounded by high walls; there are to be two gates in these walls, and no more; they are to be of iron within and iron bound or covered without; thus answering more to the description of a castle than a school-house. The children are then to be thus guarded for twelve years in this, I do not mean to say a prison, nor do I mean to say that this is exactly close confinement; but it is much more, much closer confinement, than ordinarily is met with under the rules of any institution at present, and has a resemblance to the monastic institutions of past ages, rather than to any school for instruction at this period. * * * Now, what is likely to be the effect of this system on the minds of these children, thus left solely to its pernicious influence, with no one to care for their spiritual welfare in this world or the next? They are to be left entirely to the tender mercies of those who will try upon them this experiment of moral philosophy or philosophical morality. Morality, without sentiment. Benevolence towards man, without a sense of responsibility towards God. The duties of this life performed, without any reference to the life which is to come. This is Mr. Girard's theory of useful education. * * *

"I do not intend to leave this part of the cause, however, without a still more distinct statement of the objections to this scheme of instruction. This is due, I think, to the subject and to the occasion; and I trust I shall not be considered presumptuous, or as trenching upon the duties which properly belong to another profession. I deem it due to the cause of Christianity to take up the notions of this scheme of Mr. Girard, and to show how mistaken is the idea of calling it a charity. In the first place, then, I say, this scheme is derogatory to Christianity, because it rejects Christianity from the education of youth, by rejecting its teachers—by rejecting the ordinary agencies of instilling the Christian religion into the minds of the young. I do not say that, in order to make this a charity, there should be a

positive provision for the teaching of Christianity, although I take that to be the rule in an English court of equity. I need not, in this case, claim the whole benefit of that rule. But I say it is derogatory, because there is a positive rejection of Christianity—because it rejects the ordinary means and agencies of Christianity. He who rejects the ordinary means of accomplishing an end, means to defeat that end itself, or else he has no meaning. And it will not be supposed, I trust, that I am intruding on ground belonging to another profession, if I enlarge a little on that proposition. He who rejects the ordinary means of accomplishing an end, intends to defeat the end itself. And I say that this is true, although the means originally be means of human appointment, and not attaching to or resting on any higher authority. For example, if the New Testament had contained a set of principles of morality and religion, without reference to the means by which those principles were to be established, and yet, if in the course of time a system of means had sprung up, become identified with the history of the world, become general, sanctioned by continued use and custom, then he who rejects those means would design to reject, and would reject, that morality and religion themselves. This is strictly true, where the end rested on divine authority, and human agency devised and used the means. But if the means themselves be of divine authority also, then the rejection of them is direct rejection of that authority.

"Now, I suppose there is nothing in the New Testament more clearly established by the Author of Christianity than the appointment of a Christian ministry. The world was to be evangelized, was to be brought out of darkness into light, by the influences of the Christian religion, spread and propagated by the instrumentality of man. A Christian ministry was therefore appointed by the Author of the Christian religion himself, and it stands on the same authority as any other part of his religion. When the lost sheep of the house of Israel were to be brought to the knowledge of Christianity, the disciples were commanded to go forth into all the cities, and to preach "that the kingdom of Heaven is at hand." It was added, that whosoever should not receive them, nor hear their words, it should be more tolerable for Sodom and Gomorrha, than for them. And after his resurrection, in the appointment of the great mission to the whole human race, the author of Christianity commanded his disciples that they should "go into all the world, and preach the gospel to every creature." This was one of his last commands; and one of his last promises was the assurance, "Lo, I am with with you alway, even to the end of

the world!" I say, therefore, there is nothing set forth more authentically in the New Testament than the appointment of a Christian ministry; and he who does not believe this, does not and cannot believe the rest. It is true that Christian ministers, in this age of the world, are selected, in different ways and different modes, by different sects and denominations. But there are, still, ministers of all sects and denominations. Why should we shut our eyes to the whole history of Christianity? Is it not the preaching of ministers of the gospel that has evangelized the more civilized part of the world? Why do we, at this day, enjoy the lights and benefits of Christianity ourselves? Do we not owe it to the instrumentality of the Christian ministry? The ministers of Christianity, departing from Asia Minor, traversing Asia, Africa, through Europe, to Iceland, Greenland, and the poles of the earth, suffering all things, enduring all things, hoping all things, raising men everywhere from the ignorance of idol worship to the knowledge of the true God, and everywhere bringing life and immortality to light, through the gospel, have only been acting in obedience to the Divine instruction; they were commanded to go forth, and they have gone forth, and they still go forth. They have sought, and they still seek, to be able to preach the gospel to every creature under the whole heaven. And where was Christianity ever received, where were its truths ever poured into the human heart, where did its waters, springing up into everlasting life, ever burst forth, except in the track of a Christian ministry? Did we ever hear of an instance, does history record an instance, of any part of the globe Christianized by lay preachers or "lay teachers?" And, descending from kingdoms and empires to cities and countries, to parishes and villages, do we not all know that wherever Christianity has been carried, and wherever it has been taught, by human agency, that agency was the agency of ministers of the gospel? It is all idle, and a mockery, to pretend that any man has respect for the Christian religion who yet derides, reproaches, and stigmatizes all its ministers and teachers. It is all idle, it is a mockery, and an insult to common sense, to maintain that a school for the instruction of youth, from which Christian instruction, by Christian teachers, is sedulously and rigorously shut out, is not deistical and infidel, both in its purpose and its tendency. I insist, therefore, that this plan of education is, in this respect, derogatory to Christianity, in opposition to it, and calculated either to subvert or to supersede it.

"In the next place, this scheme of education is derogatory to Christianity, because it proceeds upon the presumption that the

Christian religion is not the only true foundation, or any necessary foundation, of morals. The ground taken is, that religion is not necessary to morality; that benevolence may be ensured by habit, and that all the virtues may flourish, and be safely left to the chance of flourishing, without touching the waters of the living spring of religious responsibility. With him who drinks thus, what can be the value of the Christian revelation? So the Christian world has not thought; for with that Christian world, throughout its broadest extent, it has been, and is, held as a fundamental truth, that religion is the only solid basis of morals, and that moral instruction, not resting on this basis, is only a building upon sand. And at what age of the Christian era have those who professed to teach the Christian religion, or to believe in its authority and importance, not insisted on the absolute necessity of inculcating its principles and its precepts into the minds of the young? In what age, by what sect, where, when, by whom, has religious truth been excluded from the education of youth? Nowhere; never. Everywhere, and all times, it has been, and it is, regarded as essential. It is of the essence, the vitality, of useful instruction. From all this, Mr. Girard dissents. His plan denies the necessity and the propriety of religious instruction as a part of the education of youth. He dissents, not only from all the sentiments of Christian mankind, from all common conviction, and from the results of all experience, but he dissents, also, from still higher authority—the word of God itself. My learned friend has referred, with propriety, to one of the commands of the Decalogue; but there is another, a first commandment, and that is a precept of religion, and it is in subordination to this, that the moral precepts of the Decalogue are proclaimed. The first great commandment teaches man that there is one, and only one, great first cause—one, and only one, proper object of human worship. This is the great, the ever fresh, the overflowing fountain of all revealed truth. Without it, human life is a desert, of no known termination on any side, but shut in on all sides by a dark and impenetrable horizon. Without the light of this truth, man knows nothing of his origin, and nothing of his end. And when the Decalogue was delivered to the Jews, with this great announcement and command at its head, what said the inspired lawgiver? that it should be kept from children? that it should be reserved as a communication fit only for mature age? Far, far otherwise. "And these words, which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them

when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up.

"There is an authority still more imposing and awful. When little children were brought into the presence of the Son of God, his disciples proposed to send them away; but he said, "Suffer little children to come unto me"—unto *me;* he did not send them first for lessons in morals to the schools of the Pharisees or to the unbelieving Sadducees, nor to read the precepts and lessons *phylacteried* on the garments of the Jewish priesthood; he said nothing of different creeds or clashing doctrines; but he opened at once to the youthful mind the everlasting fountain of living waters, the only source of immortal truths; "Suffer little children to come *unto me.*" And that injunction is of perpetual obligation. It addresses itself to-day with the same earnestness and the same authority which attended its first utterance to the Christian world. It is of force every where, and at all times. It extends to the ends of the earth, it will reach to the end of time, always and every where sounding in the ears of men, with an emphasis which no repetition can weaken, and with an authority which nothing can supersede—'*Suffer little children to come unto me.*'"

In our last number was given the seventh Annual Report of the Morrison Education Soc., and along with it the Rev. Mr. Brown's report of the school under his care. From these documents it will be seen, that the pupils of the senior class have been about *five* years under instruction, have had to acquire their own as well as the English language, that English composition has received only its due share of attention in the school, and that consequently the essays we subjoin are fair specimens of the acquisitions made by the pupils. We subjoin an entire set of the essays of the senior class, and not a selection, and we give them without any corrections in the style.

No. 1.

The life of man a building, and youth the foundation.

The morning of life is the time to lay the foundation of that house, which every one of us has to build; as the happiness of this world and the next, depends on the proper use of our time, we must try to do as much as we can while we enjoy this life. We know from experience, there is no house which may be said to be strong that stands upon a badly laid foundation. It is just as true that no man has a well cultivated mind, and habits which qualify him to discharge the serious duties of life, unless he has laid a good foun-

dation for all these things when he was a youth. On this foundation whether good or bad, we must build the superstructure in middle life and age, and when this subject comes to our minds in that light, it makes us feel very seriously, for in moral and material architecture no good edifice can be raised upon a faulty foundation. A parent who regards the welfare of his children will not spend his whole time in heaping up unnecessary wealth, but his aim will be to give them a good education. As a right education is the way in which we should lay our foundation for happiness and usefulness, being the most important concern of life, and rendering us interesting or agreeable members of society, we should exert our strength to the utmost to obtain it. Children are nothing but miniature men. It is said that Napoleon, when he was a little boy, used to get his schoolmates to march with him as soldiers, and he himself as general or leader. This incident shows a remarkable correspondence to his practice when he became a man. It is true that if parents are poor, they cannot give a good education to their children, and the foundation of life is badly laid, but it is equally true that if children have the opportunity, and do not try to avail themselves of it, it will slip through their fingers, and they will suffer for it through life. For if we suffer our time to flee away without noticing that it is the gift of God, and that we are responsible for it, it will weigh heavily upon us hereafter. Some persons put away their selfrespect and say this or that branch of study is not for them to learn, and they have no idea of becoming proficients in them. Such a person seems to me to be afraid of learning too much. But let me ask him, does not knowledge seldom pay less than it costs? I have heard many men say they were glad that they knew a thing, but never a man say he was glad that he knew nothing. Though a person acquires many things in his youth, which are never carried into practice, and he obtains no advantage from them in that way, yet they have been cultivating and disciplining his mind. He has taken a general view of the secrets of nature, and has penetrated the mysteries of the earth, and air, and the things above it, and that which he takes for his profession, he chooses with propriety. Every science and art has some relation to every other, and for that reason the man who has learned one, can learn any new one faster than the man that does not understand any. Besides this material advantage that knowledge commands, the glory of the Creator may be seen and admired better by the man of learning than any other, for every existence glorifys him, and the object of his works is his glory.

No. 2.

Chinese Government.

The injustice of the Chinese government. China cannot be said to have a good goverement, it is far different from that of Britain, or the United States of North America, or any other Christian lands. The Chinese authorities consist of thousands of men, among whom even from the highest to the lowest, it is believed that there are few who act honestly and faithfully in the discharge of the duties of their offices, and who take thought for the benefit of their people, and treat them justly.

The emperor who has absolute power takes little notice of the conduct of his officers in this respect, but he depends entirely on the controlling officers of every province and district, as the Grand Council, Six Supreme Boards of different names, and many other officers below them. These reside in Pekin, besides there are a great many more in every province, of which there are governor-generals, lieutenant-governors, governors and directors of all descriptions, intendants of circuit, superintendents of customs, sub-prefects, magistrates, and many others under them. There are also all sorts of military officers, some of which are commander-in-chiefs, generals, captains and so on. The preceding names are not one hundredth part of them: but as it is unnecessary to mention the complete number, allow me to go on and say a few things about their actions.

Although there is such an enormous number, yet it seems strange and disgusting to foreigners that they are of so little use. If China had been governed by the English, half the number would have ruled the country better. It seems to me that this government is a medium one: for it is neither so tyranical and cruel as some other countries are, nor it is powerful and virtuous; one of the greatest objections to it is its injustice in oppressing the people for the sake of gaining money. It is a common opinion that from the highest officer to the meanest all are extortioners, who squeeze every one whom they can take hold of, and scarce any one can contrive to slip out of their fingers without paying for it.

I have been told by some Chinese that the local officers of the southern provinces, and the provinces along the eastern coast make a profit of more than ten times their salaries, and others of the western provinces little less. Thus on an average their income is ten times as much as their salaries. I am not speaking of the military officers, but the civil, because the former have no power to gain one third as much as the latter. Civil officers often get their offices by

their literary attainments, while military officers can hardly obtain an office without a capital, and must dress themselves elegantly. There is a proverb among the Chinese, viz.: 文窮武富 "he who seeks a civil office may be poor, but he who desires to obtain a military one must be rich." It does not mean that all are so, but sometimes offices are bought, thirty thousand taels paid for the office of an intendent of circuit and thirty thousand dollars for that of the chief magistrate of a district for the term of three years. But the principle is that a military officer must be rich before he takes an office; while the civil officer depends entirely on his subtler possessions of mind, when examined. To be a civil officer is always far more profitable than to be a military one, for all things are in favour of the former. Of any two officers among the nine ranks, one being civil and the other military, of the same degree and the colour of buttons being precisely the same, the one is always more respected and powerful than the other: For instance, a colonel or protector of a district, who wears a button of the third rank, is always under the influence of its chief-magistrate who is of the fifth rank.

If one should ask me concerning the above facts saying, what is the reason that civil officers prosper so much? and in what way do they secure such riches and honour, while the military ones are disregarded and despised, I would tell him that there are a great many ways; some of which I shall speak of hereafter, and that all these things occur merely for the want of true virtue and the light of Christianity.

Indeed the hearts of the Chinese are comparatively dark and foolish; and most Chinese officers are vicious, cruel and selfish; the only object they pursue is wealth. It is a very fine thing to have wealth, but we ought to get it by fair dealings; but on the contrary they are out of the true way and use unjust means to get it.

1stly. They forcibly take money from the people.

2dly. When a man smuggles a great quantity of merchandize particularly opium, from the borders to the interior of the country and is seized by a mandarin on the way, he will set the man at liberty, if he is willing to pay a ransom for it, otherwise his act will be represented to his excellency the 按察司, commissioner for judicial trials, and punished according to law.

3rdly. They often request gifts from rich men, under the pretence of borrowing.

4thly. They stir up the deputed officers at custom-houses to exceed the duties of the Chinese tariff and contrive to make as much

money as they can. The tax on fields of the first quality is 1 mace 8 candareens per *mau*, second quality 1 mace 6 candareens, and third quality 1 mace 4 candareens. At the time of payment the people are allowed to take their choice either to pay in money or rice. Their custom is to collect the tax thrice a year, in the 5th, the 7th, and the 11th months. These being collected together and the annual account of duties recken up, so as to enable them to compute the total amount for one year, and the public expenses, part of these last being overcharged, are deducted, and it is certain that they will convey only a part of the remainder to Peking with a false account.

5thly. They employ deputed officers aud police without paying them a whit, leaving them to get their pay out of the people, but in their account of public expenses, they charge the pay of these inferiors and pocket it.

6thly. When a criminal is seized, at the moment of trial, no matter whether he is falsely accused or not they always force him to confess for the time being by beating him severely on his thighs and cheeks, immediately they send him to jail for a couple of days; during which time they send to inquire into the real truth of the case. If he is innocent they set him at liberty for a ransom paid secretly, but if he is guilty, they judge him the second time, and cast him into a cell till they have instructions from the judge. While the prisoner is in the cell, some relative of his must come and purchase the liberty of the jail for him, with a sum of money according to the greatness of his crime, and the amount of property.

This is an act done privately with the overseer of the prison; and when the prison is examined by the sub-magistrate, whose business it is to manage the affairs of prisons, and who every morning goes to see whether every prisoner is in his own cell, and under guard or not; the jailor then places him under guard and locks him up for a few minutes till the sub-magistrate has returned to his office.

The above gains are made by civil officers only, but not by military ones, because they have hardly any opportunity for getting money. The only way they get money is by their own salaries and that of the soldiers, because that a fixed amount is given out by the 布政司, the provincial treasurer, to procure a certain number of soldiers, they diminish the number, and pay them less than they ought; and when they receive information from some commissioners or great officers to be ready for duty, they have men to fill up their places and make a show of numbers.

Naval officers are not spoken of above; a few remarks will be made concerning their characters. There are also many opportunities for naval officers to get money. They receive bribes from smuggling junks, sometimes they force them to forfeit a certain sum of money. If they fail to do so and subject themselves to a disagreeable collision with them, they will confiscate the whole cargo on board of them. All arrangements must be made between the captains of junks and the officers; or else they will get themselves into a mess. All these things show that the Chinese government is a very weak and bad one, and every member of the government is cheating every other; and those of the highest rank are deceiving his majesty the emperor.

It is lamented that such things occur throughout the whole country. I regret very much that the Chinese officers are so ignorant of virtue and all other excellent attributes of government. I hope that they will soon become better, and that justice, liberty, and happiness may be promoted and diffused over the country; and every individual in the empire will exhibit his civilization so that our nation may deserve commendation of all others.

No. 3.

Labour.

With reference to the business of men, and the various employments to which they devote themselves, labour should be considered as one of the most important concerns of life. It is a matter particularly worthy of notice, and, it is of consequence not merely in a general point of view, but to each individual: in fact there is not a human being, to whom labour bodily or mental never has been, or may not be necessary. Further, it was designed by the Creator, that man should go forth to his work and labour until the evening, and that by the sweat of his brow he should eat bread. We possess hardly any thing, except so far as we obtain it by labour, consequently every thing we eat, drink, and wear, though properly it should be said that the Creator provides it for us, yet it is equally proper to say that it requires labour. Now since it is impossible that things spring up by chance, and multiply themselves, we know at once, when our attention is caught by beautiful cities or elegant buildings, that undoubtedly labour has been bestowed, else, they could not exist. It is demanded that each individual labour through the journey of life. Accordingly we find carpenters, masons, waggoners, merchants, farmers, and others, busily engaged in their labours: and in colleges, universities, and

other seminaries of learning, men aiming at the tree of knowledge, and others having gratified themselves with its fruit, going away philosophers, teachers, lawyers, and students of the laws of nature. The former class of labourers are indeed important, but the latter is not less so. In fact, it was designed by Providence, human beings must be supplied with food, clothing, and shelter, which they cannot be deprived of, nor have in insufficient quantities, else, they will inevitably diminish in strength and by degrees until they die. Consequently the carpenter and the mason are busy in building houses, the manufacturer makes cloth, and farmers cultivate their fields, all which form the national wealth, and specially supply each individual's daily subsistence. We see therefore it is impossible for us to neglect laborers of this kind. Now let us take a view of intellectual cultivation, and see how necessary it is, and how much additional enjoyment may be procured from it in the concerns of life. Knowledge is power in whatever sphere of life it be exerted. It is a source of happiness and enjoyment, it is the light which removes the cloud of ignorance of a nation: it commands honour, it promotes national wealth, and is after all the strongest defense of a nation, upon which the permanent foundation of national prosperity is reared. Were it removed from a nation, the citadel of that nation would be removed, and it would be in a miserable condition. Further, to illustrate it in a stronger light, by showing the disadvantages and miseries arising from the want of it, let us take an observation of the condition of savages. Their country is covered with forests and marshes: their cities are mere inclosures of wood, and they have not better houses than their wigwams. They have no farms, (for they have hardly any agriculture), they live chiefly by hunting, and cover themselves with the skins of animals. Every thing else seems beneath their attention. Can we find there fine buildings, or even simple houses built by men of ordinary talent? Can we find there ships, transporting articles from place to place? No, they have no commerce, and the knowledge of the art of navigation is hidden from them. Can we see among them a harvest, such as to gratify the speactator's eye and gladden the farmer's heart? Such a scene is no doubt very pleasing and delightful, but this is not to be seen except in civilized nations, where labour has been much bestowed, and where people are enlightened by knowledge. Every thing among them seems to lie in desolation; in fact, they have no idea of improving their condition. While we gather home wheat, barley, and corn, they in contrast bring home a deer. View the comforts and conveniences of civilized nations, where educated labour has been exerted, and com-

pare them with that of the former, and see how miserable and widely different they appear. All this arises form the want of intellectual cultivation. Now we see what power knowledge carries in its hand. It should therefore be held in high estimation. But while we are impressed with the fruits of intellectual culivation, we must not suppose that it alone produces happiness and comfort. Were all men students, their labour could never be carried into practice, because others could make no use of their discoveries. On the contrary, if all men were bodily labonrers, they would be in a condition similar to that of the savages. Hence those two forms of labour are mutually necessary to each other, and harmoniously coöperate for the happiness of men.

The effect of labour upon any thing is, to change its state or form, and consequently to increase its value. Thus ignorant men may by education become learned, and render themselves useful: a table though now worth but $10, may by labour bring a price of $50. From these considerations, labourers are often encouraged. Every man at his labour expects to benefit himself by it, and he is seldom disappointed. But this is not all. While we are labouring, we do not only maintain our present happiness and comfort, but every step we advance if well guided, raises us to a higher and happier life. We must remember that we sow before we can reap, and the fruits we gather will be proportioned to the labour we bestow, provided it be performed in the right way. We must not be dismayed by much labour, for things which cost much are worth much, the greater trouble it requires to get it, the greater will be the enjoyment when it is accomplished. When a man has to labour for an education, great will be his enjoyment when he accomplishes his object. Men then should not complain because they have to labour, but be gratified by the offices which the Author of their nature has assigned to them. God might have made men entirely free from labour, but what he has done, we must humbly submit to, for he is good and his wisdom is infinite. According to my own opinion, and with reference to what God has designed, I think it is necessary that we should work with our own hands, and secure happiness by our own labour: for we love and enjoy those things produced by our hands, great deal more than what is granted for nothing. We find some rich people having every thing that is necessary to life, and yet are counted as wretched beings. The reason is, every thing is provided for them. They have no necessity to labour. Consequently they suffer their body and mind to be unemployed, and thus lead an indolent life. In vain are their riches. They possess them but they do not enjoy them, and their happiness is therefore chased

away. Now had God provided for us, so that we should have no labour to perform, what would be the consequence? It is submitted to the judgement of the reader. From these considerations, we perceive that in order to secure our happiness, it is necessary that men should labour. It is the inevitable lot of men, but it is a blessing, which lays the foundation of future happiness as well as present. Now let us labour: labour not for riches: labour for good: labour for our fellow-men: labour for the glory of our Creator: and remember that our labour will not be in vain. The Lord will reward us in this world, and that which is to come.

No. 4.

An imaginary voyage.

On the 28th of September, 1824, I was called to leave the scenes of home and to go abroad to sea. On the same day accompanied by a gentleman for India, I went on board the ship Bounty. Accordingly taking advantage of the fair wind, we set sail from Macao at 8 o'clock that evening. After five days sailing we saw the island of Hainan, which is between Cochinchina and China in the gulf of Tonquin. There we lay because the wind was against us until the 2d of October, on which day we set sail with a monsoon. On the 15th we had passed through the Straits of Malacca, twenty-four days after we were in full expectation to see land, but the following day, a tempest blew, and obliged us to retreat from the land at some distance. The next day, the storm redoubled its fury and raised the seas mountain high. In this unfortunate time I was greatly in fear; for one wave of the sea might cover us in the depths of the ocean and sink us to rise no more. When morning appeared, I looked through the cabin window to state the weather with my eyes in full confidence of it, the wind gradually subsided. So we steered towards the largest of the Adaman islands, for repairing the vessel. Accordingly evening drew on when we just had time to step on shore. Not far from the beach, we fortunately found a mat house, situated on a commanding place. Here we remained till she was fit for sea again. During our leisure time we had the opportunity of writing our journal. On the 15th of Nov., we were summoned to embark again. At the time we were called the wind was blowing favorably; so we set sail in the forenoon and bid adieu to the island. Having sailed through the whole course of the said time, we were quite out of sight, for the wind had been blowing for three days. But not long after we were driven back a few miles from land, till

the 18th of November, we had the city in view. So we took a pilot in ascending the river and before we drew anchor we were examined. At 7 o'clock in the evening we all assembled to return our thanks to God for his good providence through the perils of the late passage. The next morning, after feasting our eyes for some time on the town, we went down to dress to go ashore, and to take our residence in Calcutta. Thus, this passage for India ended. Having spent many days in writing to our friends I was very desirous to see the city and to know the customs and affairs of the natives. This city, the residence of the British governor-general of India, is situated on the Hoogly, a branch of the Ganges, which begins its source near the foot of the Himmalayas. In relating of its commerce, for which the city was built, great facilities have been derived from its situation. Such advancement in this circumstance was by no means by the natives, for in general they are indolent, superstitious and cruel. These three qualities combine to form their character.

These people are under the influence of the priests and under the yoke of their castes. The latter are however to be divided into four principal parts. The first Bramins or priests, the second, soldiers; third, merchants; fourth, laborers; and the Pereas are those who have lost their castes. These were forbidden to intermarry, or even to eat or drink from the same vessel with each other. In relation to their characters as I have mentioned, cruelty and superstition lead the people to exercise the most horrible acts. One of these is to have the women burnt on funeral piles after the death of their husbands. This is done in order to expiate their sins, but recently the English have abolished this practice. However in some parts of the country they keep up this inhuman custom. Worst of all, even the children are offered to the crocodiles by their mothers for the sake of pleasing their gods. With reference to their castes they have a peculiar mode of punishing those who join to some other religion than their own. If any one for instance, is converted to the Christian religion, he is obliged to leave his parents, relations, castes and forfeit his property. Such is the manner in which they guard the people from other religions. Although this country has been occupied by the English many years, yet as far as we know, there has little or no alteration been made in many circumstances of their mode of life. However in regard to their military affairs they have advanced in some degree. India is an extensive country, the most populous if we except China. It extends from the river Indus, from which the name India is derived, on the west,

to the Burman empire on the east; from the Himmalayas on the north to the Indian ocean on the south. So vast a country as that must of course have a varied surface. In the northern portion the greater part is a plain, watered by the spreading branches of the Ganges with the Indus. Between the sources of the two great rivers, lies an immense sandy desert the principles of which resemble those of Arabia and Africa. The climate of this country is within the Torrid Zone, but by nature, it has at the same time perpetual snow, lying in beds on the summits of the noble range which supplies the river with water. With regard to soil in many cases it is as various as the climate and temperature. The natives in planting the rice, gather two crops annually; still, many parts are left destitute of culture, but if we make an exception of this, India in all her looks is very delightful. So far as the scenery of this country has passed under my eyes. But considering myself too long in this country I designed to go to the U. States. On the evening of August 8th, 1826, we set sail. The weather was clear and the moon, was rising from the eastern horizon. The favorable monsoon was sweeping o'er the rolling waves, which reflected the light of the moon and the whole hemisphere was studded with bright sparks, while in the waters beneath fishes of various size were sporting. Such were the scenes around us and yet they were not seldom observed during this passage. When we approached near the Cape of Good Hope, the wind blew sidewise on the vessel, and two months had elapsed before we saw the United States. So our object was accomplished, and in the morning I stepped on a new land, at the city of N. York. This city has a commercial situation, and is built on the N. York island, formerly called Manhattan at the head of New York bay. The island on which it is situated is 15 miles long from north to south, and has an average breadth of a mile and a half. On the west side of this flourishing city, borders the river Hudson, which takes its source in the mountains west of lake Champlain and flows into the N. York bay. Near the junction of the river Mohawk commences the Erie canal, which extends from east to west, connecting the towns, Utica, Rochester, Buffalo, and others, so as to have constant intercourse with one another in trade. Consequently having both the river and canal, the state has greatly flourished in commerce. Its boundary in the north is a part of the southeastern corner of Canada. On the south, Pensylvania, N. Jersey, and N. York bay. Lake Champlain, Vermont, Massachusetts, Connecticut on the east, and the N. western part, border the lakes Ontario

and Erie. So there is water on both the N. west and S. east sides. Such a state as this, must be rich in wealth, as well as extensive in commerce. Besides this, there are many more that are worth noticing. The whole of the U. States extends from the Atlantic ocean to the Rocky Mountains on the west. Its northern boundary is British America, on the south are Mexico and the gulf of Mexico, the Atlantic washes its coast on the east; and the Rocky Mountains are its western wall. But this country is not absolutely settled. In the western portion from the margin of the Mississippi and Missouri, wide forests are to be seen and those that live in them are savages and wild beasts, but in the opposite region, on the east of the rivers, the country is comfortably settled by a civilized nation. The Americans divide their country into states and govern themselves. The form of government which they hold is called the republican.

No. 5.

Scriptures.

The Scriptures is a term applied to the inspired writings, which are also called the Bible or the Book in distinction from all other books. The Scriptures are divided into two Testaments, one called the Old and the other the New Testament; because they were written in different periods, the former before Christ and the latter after Christ. The Old Testament was written mostly in the Hebrew language, and it was the sacred book of the Jewish church. It is divided into three parts, the Historical, the Poetical, and the Prophetical books. The Historical part contains seventeen books from Genesis to Esther. The Poetical part has five, from Job to Song of Solomon. The Prophetical books are seventeen from Isaiah to Malachi. The Old Testament began to be written about 1500 years before the New Testament. The Scriptures were written by forty-five writers, who had the inspiration of God. The numbers of books in the Old Testament is thirty-nine, and the New Testament has twenty-seven. They are united in one book called the Scriptures, because they formed a connected account of the Creation. The present Scriptures, which we have, were translated by command of James I, who appointed fifty learned men to do the service. This engagement was continued for three years. It was finished, and the Scriptures were printed in 1611. The Scriptures are most important, and interesting to those who read them attentively. They reveal to us the true account of the Creation, the true God, and all the duties of men. They are used in the Christian churches and

families, being the standard and are not altered. They are now printed by thousands and millions, and are scattered in almost every quarter of the globe. There are a great many missionaries sent out from Christian lands to the heathen to teach them the Holy Scriptures, and about Jesus Christ who came to the world to save sinners. If a person is ignorant of the Scriptures, he cannot find the true light which will guide him to the way of salvation. He will always be in the state of gloom, and not know what will become of his soul. We find that in the old times, after the Bible was published, very few persons were reformed according to the instruction of the Bible. In the present day Christians hold the Scriptutes as the book of life. The Scriptures, which were translated by Dr. Morrison, and Dr. Milne, are scattered through many provinces of China. Though the books of China are so numerous, yet no one of them gives the true account of the creation, nor the way of salvation. There are many missionaries who have their residences in many parts of this country, for the purpose of doing good, and circulating the Holy Scriptures. No religion can be true without the instruction of the Scriptures. For the Scriptures, teach the way of salvation, and true religion will support us under the trials of this world, and prepare us for that which is to come. Many thousands of people mistake the profession of a belief in the Holy Scriptures, for the practice of them, and are not so much acquainted with real pratice as they appearance to be. But the Scriptures say it is reqnired of all men that they live "godly, righteously, soberly in this world." I hope that the Scriptures will be openly circulated among the Chinese, for hundreds of millions are going mad after their dumb idols. From these considerations we must rank the effect of the Holy Scriptures among the vital interests of mankind.

No. 6.

Notions of the Chinese in regard to a future state.

The Chinese imagine that there are two future worlds, one is above the earth and the other beneath. The former is called *tien*, which signifies heaven, and the latter *yin kien*, which means the place of shades. Each one has a king. The king of heaven is called Yuh-wáng or the Jen-king, who governs all the gods, and Yen-lo the king of the shades govern the dead. There are several kings in the place of the dead, but they do not reign at the same time, but first one and then another. The people also believe that these were formerly men of this world. The following is a romantic tale about

one of them, whose name is Pau-wán-ching. He was born after the death of his mother. It is said, that when she had been buried several days in the grave, and was putrified, the child was born. So he was in the coffin, and fortunately some rats came in and gnawed into the coffin and nursed the child, and at length he was found by some one in consequence of his crying. Thus he was delivered out of the gloomy recess of the grave. When he was grown up he was sent to school, and he became a learned man, and finally became a great minister of state. It is said, that he was a monster, because his face was black, and he had the power to go up to heaven to hold intercourse with the gods, and down to the place of the dead to communicate with the devils, though he could not go bodily, but only spiritually. Having such power the people believe that he is a king of the lower world.

One of the principle notions of these people is that of the transmigration of souls. Those who die in infancy are soon born again, and sometimes as soon as a child dies its soul flies to another body and so is born immediately. But grown persons, or the aged who die, cannot transmigrate so soon as infants. They also think that the soul must be punished after death if men live in wickedness, but they do not think that they suffer the punishment of everlasting destruction. Moreover, they think that when they are cast into hell they can be delivered out of it by buying their souls. Therefore in rich families when the parents die, large sums of money are spent in making offerings to the king of the dead, for the purpose of saving them from punishment. Sometimes this foolish thing, which they do, lasts several days or a week. I do not mean that only the rich families do such things when their relatives die, but sometimes the poor also spend as much as they have, or as much as they can get. They suppose that the dead of this future state also need food and clothing just as the living do.

Every year in the fourteenth and fifteenth nights of the seventh month, they burn gilt paper as money, and paper as cloth and dyed in various colors about five inches square, and offer other things in the streets to the spirits of the departed, of whom they suppose that they who were poor in life, and now that they are dead are still poor, they therefore make these things for them. They also hope that these spirits will bless them with health and fortune. In that month, they not only do this for the dead, but much more. In the first month, they make things for the joys of the new-year, and also for their gods. The second day of the second month is the birth day of the gods,

which are made of stones and placed in the streets. They worship them with roast pigs and eatables. They make a feast for them. The third month is the time of worshiping the tombs. In the fourth month, there is the birth-day of shay-tseih, i. e. the gods of the land and of the grain; these are also worshiped by all the officers of government; and at the same time they worship the dead too. On the fifth day of the following month they worship the gods, and carry those of the temples to take a walk in the streets, or sometimes carry them from one village to another, and then put them back in their temples. At this time some of the people play at pulling boats about forty or fifty feet long and five feet wide, that are called "dragon boats." In the sixth month there is no worship, neither is there any in the tenth, except in the 15th night of the eighth month they worship the moon with fruits and cakes, which are called "moon-cakes." They worship it of course in the open air, where they can see it, or in their balconies, or on the tops of their houses, and after that they eat and drink there and some people perhaps play music also. All these they do yearly. Moreover, the Chinese say that the devils or evil spirits are often seen by them, but they cannot see their whole bodies, and that they are often crying along the streets or vallies. Sometimes even they hold intercourse with men. They say there is a way in which people really can hold intercourse with devils or with the dead. This they do by the sorceresses, of whom there are many here. If a family wants to restore the soul of any one to intercourse with themselves, they call a sorceress; and when they are going to do it, things are prepared on a table, such as incense, candles, or lamps, &c., and the witch sits on a chair with her head leaning forward on the table for a few minutes untill she is asleep, so that the spirit of the dead comes and leads the woman to tell the family all that he does in that world where he is gone. But when the evil spirit is gone out of her, she cannot tell any more, and then she wakes up. In this manner a great many women are deceived by it, but very few men believe it.

According to their notions, they expect that when they die, the lower world is the only place for them to live in; and there they also think there is happiness and misery; and if they were good people in this life, goodness will return to them in the next. For heaven, they imagine, is the world only for gods, genii or spiritual beings to live in.

However in ancient times, many people lived in solitude, with the hope of becoming genii, when they died, so that they might live in heaven. At the present time there are a great many people who hope to become genii, so they profess themelves to live in pure life, such as

the Budhistic priests, and the nuns. These are unmarried in their whole life, and only serve their gods. The nuns do not eat any animal which has blood, but sometimes others do.

Though they spend their life in doing so, alas! they are hopeless, and woe to them surely. Because the benignant Creator has given us the precious Bible, which is likened to a guide-board, which shows to the traveler the way which is safe and that which is dangerous.

ART. II. *Notices of China, by padre Serra, communicated by J. F. Davis, esq.*, M. R. A. S, *&c. Read before the Royal Asiatic Society, July 17th*, 1830.

[SOME of the facts contained in these notices have already appeared in our pages; they are worthy however of being preserved entire. P. Serra was a missionary of the college of San José de Macao, an assistant in the Imperial Observatory, and resided in Peking from 1804 till 1827, during which period some matters of great secrecy were imparted to him by one of the kings, his intimate friend.]

No. I.

Nomination of the present emperor, Taukwáng, in 1821.

In China the imperial dignity is not the certain inheritance of the prince next in succession, but of him whom the deceased monarch may have left named in a note, which is deposited in a casket: the reigning prince having the power of preferring not only the younger sons to the eldest (though this should be the son of the empress and those the children of concubines), but also his grandsons. Women have but little influence on this nomination in the present dynasty, but in some of the former they have exercised it so far as to promote a concubine to the dignity of empress mother, obliging the latter to abdication, or imprisonment.

The present empress mother is not the parent of the reigning prince, though she has two sons who, at the death of their father, were more than twenty years of age. These are superior in personal appearance to the emperor, who is thin and toothless, and the youngest of them is tolerably well educated; but the eldest is a drunkard. The second is also extremely immoral and fond of plays, for which purpose he entertains a number of young companions. Though the emperor, their father, united in his own person all the vices of these his sons,

he preferred his present majesty for a successor, as being the most virtuous. Some, however, attribute this preference to the good conduct evinced by Táukwáng in the rebellion of 1813, when with an arquebuse he slew two or three of the rebels and intimidated the remainder, who had already penetrated within the precincts of the palace, for which he obtained due eulogies from his father in the public decrees.

The former empress mother, whose son now fills the throne, having expired in a paroxysm of rage caused by the present empress mother, who was then a concubine; the latter, on her elevation, ill-treated the prince, so far as to make him remain two hours prostrate, on one occasion, when, according to custom, he went in the morning to do homage. These causes have, however, proved insufficient to prevent Táukwáng, since he has ascended the throne, from continuing the customary ceremony, at first daily, and now every five days.

No. 2.

Successive gradation of the princes of the blood, and their corresponding incomes.

The princes who are not exempt are required to frequent the schools, and when they are exempt they lose all title to the crown, and are made privileged reguli, or nobles of the first class, excepting the youngest, who is of the second. This gradation descends with all one degree each generation, till having descended five generations they are made simple princes of the house; calling themselves those of the *yellow-girdle*, which they are entitled to wear, as a distinction from the rest of the people, being privileged in all contentions therewith. From this degradation are excepted the eight families, and some others by especial favor, as it happened to a grandson of Kienlung, to whom he granted the first grade for ten lives.

A regulus of the first rank receives annually from the exchequer (besides his private establishment) 10,000 pieces, 10,000 sacks of rice, and 360 servants. These are taken from the three tribes or divisions of families who live within the district of the court, which is furnished with three parallel walls. They are paid by the exchequer, and sixty of them are graduated of the third order (there are nine ranks among the Chinese gentry) and one of these is steward of the household, appointed by the emperor, to whom he may prefer a complaint against the regulus. In all, the expense to the state of a regulus of the first rank is 60,000 or 70,000 pieces; of one of the second rank, half that sum; of one of the third rank, a third part of the same; and

so on, down to the simple princes of the blood, who from their fifteenth year are allowed three pieces a-month and two sacks of rice. They are also allowed 100 pieces when they marry, and 120 for a funeral; from which they take occasion to maltreat their wives, because when one dies they receive the allowance for her interment, and the dowry of the second wife, whom they take immediately.

The soldiery receive similar but less expensive aids, which are deducted from their pay. The reguli occasionally hold certain offices, as that of presidents of the Military Boards, but receive no other salary therefrom than what they extort by the sale of places, or inferior posts; by usurping the salaries of vacancies, especially in the militia, or dispensing with the soldiers' exercise. This remark is equally applicable to all the great officers (principally Tartars), who only receive salaries from the principal office which they fill; and when they are punished by stopping their salary, this is not understood to withhold all the pay of their principal office, if their deficiency have not occurred therein, but only such part of it as corresponds to the office in which they have been deficient. Besides the salaries, all officers receive certain aids, which about the court are moderate, but in the provinces far exceed the principal salary, and are never subject to fine. ["The pieces" above named are silver, each equal to $1.33, nearly.]

No. 3.

Magistracy, and administration of the court and its district.

Chief magistracy of the court and the palace. This, like all the other tribunals of the court, is a board composed of a president and six assessors. It has jurisdiction over the whole district and superintendants of the court, and also governs the three tribes, of which we have already spoken; the eunuchs, who amount to about 5,000; the servants of the court, who are estimated at the same number; and ten departments in the palace, which are the following:—

First. The master of the horse and his assistants, who have charge of the imperial stables.

Second. The superintendant of the ornaments, who takes care of the boots, harness, and housings.

Third. The superintendant of woods and forests, who looks after the lakes, rivers, and woods of the imperial district.

Fourth. The keeper of the wardrobe, who has the care of the headdresses and tassels.

Fifth. The criminal judge, who tries the causes within the imperial district.

Sixth. The chief butler.

Seventh. The high steward, who has charge of the imperial inheritances, with 360 bailiffs under him.

Eighth. The superintendant of the letting of crown lands.

Ninth. The high steward of the household, who distributes pay and provisions to the officers of the court.

Tenth. The intendant of the active presents of the emperor.

Eleventh. The guardian of the forty-eight deposits of passive presents, which office is filled by the principal eunuch, who is never above the fourth rank. This is an office confined within the precincts of the palace, because the last dynasty was displaced by the surrender of one, who was also intendant of police.

No. 4.

Concubines and servants of the palace.

Every third year the emperor takes a review of such of the daughters of Tartar officers and men of rank, as may have reached the age of twelve, (twenty years ago the daughters of all the Tartars living about the court were reviewed), and from among these, of all whose families he is reputed the common father, he chooses wives or concubines. Those who are not chosen at the third review, become exempt. The servants, who amount to about 5,000, are chosen from three tribes; the girls of fourteen present themselves at a review taken by the emperor annually, and those who, after the third review remain unchosen, are exempt. Those who have been selected are restored to liberty when they have reached the twenty-fifth year of their age, unless the emperor shall have had children by any of them, in which case he disposes of them as he pleases, making them illegal concubines; the legal, those acknowledged by the observatory, being only seven. Hence the late emperor, when congratulated by his father-in-law on the birth of a son (born of a servant), banished him with a nominal appointment. The present monarch refused to recall one of these servants who had been expelled with public disgrace when pregnant, through the jealousy of a favorite concubine, but at length, being apprized a second time by the magistrate that she had given birth to a son, he ordered her to be admitted into the palace with her child.

No. 5.

The customs and revenue.

The most lucrative offices, as those of the customs, are filled by persons selected from the three tribes within the court district, among which there are some families of extraordinary wealth. The Canton

custom-house, in particular, which is at the head of most of those in the country, is always governed by one of these. His duty is to pay into exchequer 1,470,000 tales, or ounces of silver, and to make three presents: one in the fifth moon, another on the birth-day of the emperor, and a third at the end of the year, which amount to 800,000 pieces in value; consisting, principally of European articles. This mode of fixing the tribute is somewhat singular, it being according to an estimate made by the judges. These and other tributes taken into the account, the revenue, according to the almanack, may be estimated at 150,000,000 of *cruzados* in specie and grain, of which latter 10,000 boat loads of 1,100 sacks in each are taken to Peking, and the rest is laid up in numerous granaries in the provinces, for the maintenance of the troops and succor of the people in the years of famine, which are very frequent in some parts of China. On such occasions the grain is distributed gratis, or sold at a small price; the emperor also does not exact the land-tax when the scarcity is great. As there are years in which some officers represent that they must lose by the year being bad or the revenue poor, the government takes the precaution of appointing, for such years, the persons who have served in the most productive. The officers of Chinese customs are far less rigorous than those of Europe, being content to receive an oral or written testimony as to the goods transported, without opening chests or bales, unless when there is cause for suspecting a contraband traffic, which, in the interior of China, is very rare. As to the taxes, they conform themselves strictly to the instructions of the exchequer at Peking, which are published with this view.

No. 6.

The emperor Kiaking, father of the reigning prince.

Daily, and without fail, he transacted the duties of this station; gave audience early in the morning—from which no emperor excuses himself, unless by reason of serious illness—and, having dispatched the business submitted to him, he retired to play on instruments and sing with his comedians; after which he drank to intoxication. In this state the remainder of the day was passed; and at night he proceeded with some of his players, masked, to the seraglio. And the fact is not unworthy of remark, that his two younger sons bear no resemblance to each other in face or person: the one being tall and thin, the other short and fat. Such was the emperor's attachment to players that, when he went to offer sacrifice in the temples of heaven, earth, and the sun, which he did in the evening, he took

them with him. This, and other circumstances, being noticed by the celebrated syndic and minister, Sungkiun, in a memorial, his majesty was highly incensed, and ordered the offender to be summoned before him. On being asked if he was the author of this admonition, he firmly acknowledged that he was. He was then asked what punishment he deserved? and he answered, "Quartering." They told him to choose some other; whereupon he said, "Let me be beheaded;" and on a third command, he chose to be strangled. After these three answers, he was told to retire; and on the following day they appointed him governor of Ili (the country of the banished): thus acknowledging his rectitude, though unable to bear his censure. Having been recalled to court, and given fresh offense by his reproofs, he was degraded to the ranks of the watch; but was afterwards restored to his dignity by the present emperor.

No. 7.

Of the emperor Yungching, and of the Lama priests.

Though the succession to the throne depends on the arbitrary nomination of the reigning prince, that does not always prevent usurpations. An instance of this was seen in the succession of Yungching to his father, the great Kanghí. The prince nominated by him was the fourth; but this latter being in Tartary at the period of the emperor's somewhat sudden demise, Yungching, who was a privileged regulus, entered the palace and seized the billet of nomination. Before the figure which he there found, he set a sign of *ten*, and thus made it appear that he, the fourteenth prince, was the one nominated. He possessed himself of the sceptre, and ordered his brother to be arrested and imprisoned, in a place which is standing to this day, four leagues to the north of Peking, and in which it is said that he died. There are offices and posts held by this emperor, when regulus, which are said to descend to the three tribes and divisions within the district of the court. His palace has been converted into a pagoda, which is now inhabited by three hundred priests of Budha, who, within the capital, besides others, have three principal pagodas, into whose chiefs the Tartars believe that the soul of the great Lama of Tibet has passed. There are many pagodas of Budha to the north of Peking and throughout all Tartary, all built and maintained by the public exchequer. One of the above-named chiefs, who is generally son of a regulus, has further honors, and the revenue of a regulus of the first class; all the others are paid, according to their rank, from the exchequer. All this is done for them because they retain in subjection the Tartars

of the west, who consist of forty-eight principalities. Their respect for the priests is unaccountable, and thus it is that the latter, who go in June on a visitation to Tartary, on their return in October bring with them whatever the Tartars have of most value, especially cattle. It is said that the dynasty will pass to them; but the Chinese despise them exceedingly on account of their immorality, and of their being all, or nearly all, Tartars.

ART. III. *Message from the president of the United States to the senate, transmitting the treaty concluded between Mr. Cushing and Kíying. Death of Sue Aman,* (徐亞滿 *Sü Amán) a Chinese shot by an American in Canton.*

WE now resume the papers relative to the death of Sue Aman. In negotiating with the imperial commissioner, Mr. Cushing proceeded on the principle that, "all Americans in China are to be deemed subject only to the jurisdiction of their own government, both in criminal matters and in questions of civil right." The English and French treaties have been negotiated on the same principal. And it is a principle that must be, so long as China remains as it now is, watchfully guarded. It was upon this principle that the case now before us was argued by Mr. Cushing. We subjoin all the papers that we can find bearing on the subject, and leave them without remark.

No. 1.

"United States Legation, Macao, June 22, 1844

"Sir: I think it desirable, in view of the late events at Canton, that our countrymen there should understand distinctly the view I entertain of their legal relations to the government of China and that of the United States.

"The nations of Europe and America form a family of States, associated together by community of civilization and religion, by treaties, and by the law of nations.

"By the law of nations, as practised in Europe and America, every foreigner, who may happen to reside or sojourn in any country of Christendom, is subject to the municipal law of that country, and is amenable to the jurisdiction of its magistrates on any accusation of crime alleged to be committed by him within the limits of such country. Here the minister or consul cannot protect his countrymen. The laws of the place take their course.

"In the intercourse between Christian States on the one hand, and Ma-

hommedan on the other, a different principle is assumed, namely, the exemption of the Christian foreigner from the jurisdiction of the local authorities, and his subjection (as the necessary consequence) to the jurisdiction of the minister, or other authorities of his own government.

"One or the other of these two principles is to be applied to the citizens of the United States in China. There is no third alternative. Either they are to be surrendered up to the Chinese authorities, when accused of any breach of law, for trial and punishment by the magistrates of China, or (if they are to have protection from their country) they come under the jurisdiction of the appointed American officer in China.

"In my opinion, the rule which obtains in favor of Europeans and Americans in the Mahommedan countries of Asia, is to be applied to China. Americans are entitled to the protection and subject to the jurisdiction of the officers of their government. The right to be protected by the officers of their country from the local law, and the jurisdiction of the officers of their country over them, are inseparable facts.

"Accordingly I shall refuse at once all applications for the surrender of the party who killed Sue Aman; which refusal involves the duty of instituting an examination of the facts by the agency of officers of the United States.

"Herewith I inclose [copies] of the letters of his excellency the imperial commissioner on the subject, and my reply.

"You are at liberty to show this letter and its inclosures to such of our countrymen at Canton as you see fit.

"Meanwhile, I beg you to enjoin upon all the Americans within your jurisdiction the observance of the greatest prudence and forbearance in regard to the Chinese. I am, very truly, your obedient servant,

"P. S. Forbes, esq. C. Cushing."

"Consul United States, Canton."

No. 2.

"Consulate of the U. S. of America, Canton, July 11, 1844.

"The gentlemen selected by the American consul on behalf of the Americans resident in Canton, and with their consent, to render an opinion as to the justifiableness and necessity of the act by which, on the evening of the 16th of June, a Chinese was killed, on having heard the evidence plead before them, as to the circumstance under which it took place, are unanimously of the opinion that the killing was a justifiable act of self-defense.

S. B. Rawle; S. Wetmore, Jr.; Isaac M. Bull; James Ryan; Jno. D. Sword; Geo. Basil Dixwell."

No. 3.

Depositions taken before the American consul on 11th July, 1844.

"N. F. Bourne sworn: on the evening previous to the row in the American garden, I went into the British garden, somewhere about 4 o'clock in the afternoon. We were playing at skittles, when the door of the garden was violently pushed in by a crowd of Chinese. The gate-keeper attempted to put them out, but they drove him back; at last, their numbers increas-

ing, one gentleman went forward, and pushed them back. I went towards him, to prevent his being improperly handled. The mob retreated to the open space back of the garden, and, having collected stones, threw them even into the gardens, so that one could not walk treading on them. We were without ammunition, and therefore retreated in boats to the British consulate.

"The next evening a crowd collected again; but one of the gentlemen spoke to them, and they went away quietly. I was informed by Mr. Lay that the people who made the first attack were strolling players.

"Several gentlemen, in making their escape, fell into the water. They followed us into the gardens, tied brickbats to the skittles, and threw them into the water.

"After we had embarked, they ran round to the point they supposed we should land at, and threw more brickbats. The party that attacked us were stranger, and not inclined to noise; they merely wanted to look on; but, when opposed, they became very violent. On the next day at dark, in coming out of the gardens, I found a disturbance in the street, and the gate keepers cautioned me about going out. I then went to Mr. Grey's Hong to caution him from coming without arms, but found him coming back. I am an Englishman, and a voluntary witness. N. F. Bourne."

"J. C. Anthon sworn: I was in the square in front, when some Chinese came in, and were put out by the foreigners present, and immediately after commenced throwing stones. They were about 25 in number. They were requested to go out quietly. They were near the flagstaff, and were put out quietly; after which, they commenced throwing bricks from the side, near Old China street. Afterwards, their numbers very much increased. I then went in, and did not come out again till dark. There was much noise and tumult. The brickbats continued to be thrown, while I was there, ten or fifteen minutes. The foreigners were not armed when they put them out of the square. After they were put out, they commenced throwing missiles at all standing near, hitting the doors of the factories. Their object seemed to be, to drive the foreigners into their factories. I was alone, and went in immediately. J. C. Anthon."

"W. Groves sworn: the night of the 16th, had been to paint, and was afterwards walking in the garden, when a crowd of Chinese came in. They were requested to go out, but did not move quietly. They insulted us, and we then followed; some few of them were struck with sticks, and they then commenced throwing stones. I noticed one with mud and stones. He commenced throwing the mud and stones at me and the party with me. I was covered with mud, and retreated into the factory, the stones flying around me. When I came out again, the foreigners had armed themselves. The mob kept increasing—coming in from Hoglane and Old China street.

"On the evening of the 15th I was at the Chophouse, and saw the mob come down. They all had stones, and there was from 50 to a 100 of them In the American garden at the beginning, I should think there was from 10

to 20. There was a good deal of noise; and I saw some Parsees hit with stones. Every foreigner was stoned that made his appearance.

"WILLIAM GROVES."

"R. Fisher affirmed: I had written a letter detailing the circumstances of the row in the English garden, and in going out saw several Chinese in the square, and was satisfied that mischief was at hand. I was walking in the garden, when some Chinese came in; I did not like it. I thought better to drive them out at the beginning, in order to prevent riot; some were not disposed to go, but soon after went. There was a continuous line from the gate to the flagstaff; they were just beginning to enter. We took our canes and drove them away, keeping clear of the brickbats. I saw policemen, who, instead of acting, reasoned with them, and then they would pass him, he suffering them to go in. Brickbats were thrown at Mr. Wetmore's factory; I was very near being struck by one. The general idea was, that it was necessary to arm. I was decidedly of opinion that it was necessary to arm; my own actions proved it. I thought we had better get them out soon, and then get out ourselves. I never saw so many gather together on any previous occurrence of the kind, and they evidently came for evil purposes. I was apprehensive of a riot if they were allowed to proceed. I did not perceive any proper effort on the part of the Chinese police to prevent this riot; I think they were grossly careless. There were no arrests, as there should have been. Men with their arms full of bricks were allowed to come in, the police officers only talking reason, as they call it. There were continuous shouts, showers of bricks, and then yells. It was the general impression a serious riot was about to ensue, and the universal cry was arm, arm. It was unsafe for a foreiger to pass through the crowd; I saw two hit with stones. I was standing in front of the American consulate, and was very near being hit. I armed, as did all the others. The mob consisted of men of the very lowest order. I have lived in China between five and six years, at three different periods.

"RODNEY FISHER."

"W. A. Lawrence sworn: my knowledge commences some time after Mr. Fisher left the garden. The noise brought me to the window, from the back of the factory, where I was reading. At that time there were few Chinese in front, but a disposition to gather at the sides. I saw them coming up and gathering together; the gate had been shut. At this time, one of these persons was directly in front of the factory I occupy, ahead of the rest, evidently leading. This man was apparently very much exasperated, and cursing and stoning all who passed. At that time, no one could have passed along without perilling his life—having his brains knocked out. Behind this man, there seemed others who were supplied with bricks from the rear; it was just before dark. As I stood at the window, I saw the gentlemen returning from the river, and made signs to them, to warn them from those people. One gentleman, I particularly recollect, did not observe what was taking place until he opened the gate of the garden, and came, out near this man. He then rushed for the gate of our Hong, in which he lives, but which had been

locked by the coolie without my knowledge. He then made another run, and got into Russell & Co.'s Hong. Stones were continually thrown at him, and I considered him in imminent danger. I thought it necessary to arm, and went down stairs to see in what condition we were for resistance. It was about this time, I should say, that I saw two foreigners struck with stones, and one of them apparently very much injured. A short time afterward, the mob retired from in front of the factories. I do not know what was the cause of their retiring. I saw a few foreigners issue out armed; supposed them to be some who had been stoned. A short time afterward, I heard a shot. I should have thought it imprudent to have ventured out, armed or unarmed. I have no doubt, that, had the mob not been checked, an attack on the factories would have ensued. I believe that the death of the Chinese, and the consequent curiosity among them on the subject, calling them away from immediately before the factories, to where the act occurred, prevented an immediate attack. I cannot say in what manner, whether by fire or otherwise. I was shortly after this relieved from apprehension, their attention appearing diverted; and it has hitherto always been the case that at night the mob has separated—or, rather, that, where a riot has not actually commenced, they have been in the habit of leaving the front of the factories after dark.

"W. A. Lawrence."

"S. J. Hallam sworn: I was on the river on the evening of the 16th, and with the rest of the party was hastening in; the others were before me. When I got in front, the place was covered with brickbats, and I saw one man take up some of them, and throw them at the windows of the factory. I considered it necessary to arm, having been present during the rows of December 18, 1842, and having seen the same things going on, commencing in the same manner. I believe that prompt action alone saved the factories from burning. I considered it unsafe to pass without arms; arms were our only protection. I have experienced the effects of a brickbat in a previous row, and can testify to its dangerous qualities. S. J. Hallam."

"John Heard sworn: I was on the river the 16th of June. When I came in, I was told there was a quarrel in front, and on coming up saw 15 or 20 foreigners standing there, part of them with arms. It was necessary for me to go from the factories to French Hong, where I live; several accompanied me, for my protection, as I considered it unsafe to go alone. There was a crowd of some 70 or 80 at the entrance of French Hong, and I apprehended danger to the party who accompanied me, especially on their return, as the mob had the opportunity of seeing them go in, and thereby of becoming exasperated. It was about a quarter past seven when I went to my Hong.

"John Heard."

"E. A. Low sworn: I was on the river the evening of the 16th, and returned about six or seven; it was quite dark. I went with Mr. Heard to French Hong, as an escort. I apprehended danger to any one proceeding alone; on that account and others accompanied him. The mob were silent as we went; returning, they showered brickbats at us; several struck my hat and clothes.

There were from 80 to 100 Chinese. I believe the use of fire arms prevented them following us, and endangering our lives. Had these stones struck, they could easily have killed. Stones were flying all about us in showers, all the mob apparently joining. I saw no respectable man amongst them. We were retreating home as fast as possible. We were opposite Mingqua's, and they were at French Hong, following. I did not see the man Sue Aman fall; he must have been in the front ranks to have been killed. They were actually pursuing us. The shot was fired after the stones were thrown.

"E. A. Low."

"Consulate United States of America, Canton, July 11, 1844.

"I, Paul S. Forbes, consul of the United States of America, residing at Canton, do hereby certify that the foregoing depositions were made and sworn to before me, at this consulate, on the day above written.

"In testimony whereof, I have hereunto set my hand and affixed the seal of office. PAUL S. FORBES, *U. S. Consul.*"

No. 4.

"Macao, July 22, 1844.

"Sir: In conformity with the assurance which I gave to your excellency, in my communication of the 24th ultimo, I have caused a careful inquiry to be made into the circumstances attending the death of Sue Aman, the result of which I have now the honor to lay before your excellency.

"It appears by sundry depositions taken before the American consul, as well as by other information I have received, that the commencement of the affair was a wanton and unprovoked attack on the English, made by sundry Chinese, while the former were peaceably and quietly engaged within their own grounds, on the afternoon of the 15th of June.

"At this time the foreigners were not armed; and they were compelled, by the great number of brickbats and stones thrown at them, to flee from the garden, and take refuge in boats on the water, for the preservation of their lives. Emboldened, it would seem by their success on this occasion, the same or other Chinese, on the succeeding afternoon, entered the American garden, and proceeded to commit acts of wanton violence and in unprovoked insults on the Americans.

"If the affair had stopped here, I should have considered it my duty to call upon your excellency, not only to inflict exemplary chastisement on the Chinese who committed these outrages, but, above all, to punish with the utmost rigor of the law the local magistrate and police officers who suffered these outrages to take place, without effectually interfering to repress them, and who have, to this day, neglected to apprehend the offenders. It is the rule of reason and justice, in all cases of this kind, to begin at the beginning, and first to punish those who are the authors and originators of any riot, affray, or other breach of the public peace. For it is to be observed that the foreigners, on this occasion, were not going out of their way to give offense to the inhabitants, but were on their premises, when they were intruded upon and attacked by lawless and mischief-making Chinese. Unfortunately, however,

the affair did not stop here; for the Chinese continued to collect in great numbers, and to persist in acts of violence, while the police grossly neglected its duty and allowed the riot to go on, until the foreigners were placed in peril of their lives, individually, had every reason to suppose, from appearances, that a general attack of the factories, and a scene of plunder and conflagration, was meditated by the mob; and under these circumstances, while showers of brickbats and stones were pouring on the heads of the foreigners, one of them fired a shot which killed Sue Aman.

"In regard to Sue Aman, I do not know whether he was or was not one of the persons engaged in throwing brickbats and stones at the foreigners at this time; but I do know that no well disposed person will remain with a mob in such circumstances; and if any person, for the gratification of idle curiosity, or for whatever cause, remains with a mob, aiding them by his countenance, or at the least swelling their number, and adding to the disorder by his presence, he becomes justly subject to all the consequences which may ensue. His death was the result of his own folly, if not of his own guilt; and I consider it, therefore, a secondary matter, of very little consequence, as to what may have been the objects and intentions of Sue Aman on that occasion; for the true question is a much broader one than the individual merits of Sue Aman, and it is this. A subject of China was shot by a foreigner. Was that foreigner, on this occasion, guilty of a criminal act, either in a moral or legal sense? If he was guilty of a criminal act, he should be punished, but not otherwise. This is the point which I desired to have investigated, and concerning which I have anxiously sought for information.

"Allow me to premise, that, by the laws of the United States, homicide is divided into two classes, justifiable and unjustifiable. The public executioner, who takes away the life of a criminal in the course of law, the soldier who kills an enemy in battle—each of these commits a homicide, but it is a justifiable homicide. So, also, it is justifiable homicide to kill a robber who is breaking into my house; and it is, by the laws of the U. States, justifiable homicide to kill a man who attacks me with weapons or with missiles endangering life, and under circumstances in which the homicide is on my part a necessary act of self-defense. The assessors called in by the American consul, to aid him in ascertaining the facts, have found that the killing of Sue Aman was (according to the principles above detailed) a justifiable act of self-defense.

"I have carefully considered the evidence in the case, as reported to me by the consul, and I find myself compelled, by the force of the evidence submitted, to say to your excellency, that I adopt and approve the judging of the gentlemen who officiated on the occasion; for I am constrained to repeat to your excellency, that the mob who wantonly attacked the foreigners, and the police who culpably neglected their duty in the matter, are the parties really to blame, and who ought to be punished, not only for the assault committed on the foreigners, but for the death of Sue Aman. For that death, the mob and the police deserve to be held responsible, in the eyes of God and of man.

"It seems to be supposed, by the lower classes of the Chinese people, that they may insult the foreigners with offensive language; that they may throw brickbats and stones at the foreigners to the peril of life, and that the foreigners are bound to peacefully submit to these injuries. This supposition is a very erroneous one. As to the Americans, they prefer to throw themselves for protection on the Chinese government; they have perfect confidence in the magnanimity of the emperor; but if the local police neglects its duty, and crowds of bad men of the populace attack them, they feel it to be their right and their duty to themselves and the honor of their country to defend themselves by force, and to repel assaults by such means as they possess, even to the taking of life.

"In the frankness and sincerity which has pervaded our correspondence thus far, I have considered myself bound to present these considerations to your excellency, in the utmost plainness, and stripped of all disguise. Happily, there is no cause to apprehend a repetition of incidents of this description. My countrymen rely in the firmness, good faith, and justice of your excellency. They remember how wisely and how well the power of imperial commissioner was exercised by you at a former period. They are now enjoying the benefit of the efficient police established by you for the temporary security of the foreign factories, and they will rejoice when they learn that such excellent regulations have been adopted for the permanent security of the factories, and for preventing all collisions between the Chinese people and the foreigners residing at Canton.

"I pray that your excellency may long continue in the tranquil and honorable discharge of your high functions; and I am, with the greatest consideration, your obedient servant. C. Cushing.

"To his excellency Tsiyeng, &c.

No. 5.

"Tsiyeng, member of the imperial house, connected with the commissariat of the army, governor-general, &c., &c.

"On a former occasion I received the honorable envoy's communication relative to the case of Sue Aman, a citizen of China, who was shot by a merchant of the United States; all of which I have read, and fully understand. In this case the merchant of the United States was not acquainted with Sue Aman; I have also ascertained that there was no enmity between them, nor was there any design, originally, of causing his death; but, having taken up arms with the intent to kill a man, he is rightly considered guilty. And if, after all, we pass this subject by without deliberation, it will be difficult to avoid insubordination on the part of the citizens of China, and their secretly seeking revenge, when further difficulties will arise. Now, whereas Hwang, the provincial treasurer, has transmitted a communication from your honorable nation's consul, (Forbes.) in which he states, respecting Sue Aman, that it was one "Damel," who, in taking up arms to attack the bandits, by accident caused a wound of his body, of which he (Aman) died; and that he has taken the offender "Daniel," and delivered him over to the honorable

envoy, to be returned to his country, to be dealt with according to its laws; and that he (Hwang) has examined and ascertained that this is in accordance with the treaty; and, besides, by the provincial judge (Hwang) replying to the said consul that he examine accordingly, as behooveth me, I also reply to the honorable envoy, and request to trouble him to examine accordingly, and pray that he will favor me with an answer, in order to dispose of the case. With compliments, &c.

"The foregoing communication is to Cushing, envoy extraordinary and minister plenipotentiary of the United States of America.

"Taukwáng, 24th year, 6th month, 25th day—(8th August, 1844.)

"PETER PARKER, *Joint Chinese secretary &c.*"

No. 6.

"United States Legation, Macao, June 25, 1844.

"Sir; I have the honor to address your excellency on one other of the subjects of question between the two countries, which, as you are already informed, I omitted to embrace in the *projet* of treaty.

In the month of May, 1841, the ship Morrison, belonging to Olyphant & Co., was lying at Whampoa. The owners were citizens of the United States, peaceably pursuing their commerce, without violation of the laws of China. On the morning of the 22d, as a boat's crew were proceeding from Canton to her, they were fired upon, without cause or provocation; one of the persons on board, a citizen of the United States, of the name of Sherry, was killed; others were wounded, and thrown into prison, and treated with extreme indignity and cruelty by the authorities of the province of Canton.

"I am not aware that the persons who committed the wanton murder of Sherry, and the others who wounded, imprisoned, and insulted his countrymen on the same occasion, have ever been punished, or that, in any other way, the wrong thus done to the citizens of the United States, and through them to their government has ever been redressed.

"I submit these facts to the consideration of your excellency, in the hope and belief that you will order the whole matter to be carefully investigated, and, if the murderers of Sherry can be discovered, cause them to be punished according to the provisions for such cases made by the laws of the empire.

"I have the honor to be, with the highest respect,

"To his excellency Tsiyeng, &c. C. CUSHING."

No. 7.

"*Tsiyeng high imperial commissioner, &c., hereby communicates in reply:*

"I have received your excellency's communication of the 25th instant, which I have opened, and find as follows: "In the 21st year of the reign of Taukwáng, in the 4th month, a boat, belonging to my nation, running from Canton to Whampoa, was unexpectedly fired upon, and one of my countrymen, named Sherry, was killed, and the others wounded and seized and imprisoned; and request is made to have the murderer sought after and tried, and the criminals punished according to the laws of China," &c.

"Now, in the 21st year, I had not yet arrived in Kwangtung, and, at

present being in Macao on official business, I have not brought the records of my office, and have no means of examining into the matter and replying. It appears, however, that, in the 4th month of that year, China and England were at war, and that in all the region near Whampoa soldiers and officers were placed to guard and reconnoitre, and that by these your countrymen were mistaken for Englishmen, and killed and imprisoned. But to ascertain definitively by whom at that time the death was committed, and when the imprisoned men were liberated, will be difficult.

"It will be proper to wait till I return to Canton, when I will thoroughly examine the original records, and again adjudicate the whole in an equitable manner, which, as at first, is the reply now made.

"Wishing every happiness and daily exaltation, this important communication is sent to his excellency C. Cushing, &c.

"Taukwáng, 24th year, 5th month, 14th day—(June 29, 1844.)

"Translated by S. W. Williams."

No. 8.

"Tsiyeng, of the imperial house, governor-general of the two Kwang provinces, honorary member of the Board of Imperial Advisers, ex officio member of the Board of General Inspection, a director of the Board of War, a vice guardian of the heir apparent, and minister and commissioner extraordinary of the Ta Tsing empire, makes this clear investigation and reply to the affair of a boat belonging to a United States merchant vessel being fired upon by cannon accidentally at Whampoa, causing the death of one Shayle, (Sherry,) and also the seizing and imprisoning of others, all of which is on record.

"I, the Minister, when at Macao, received a communication from the honorable envoy, and in my first reply agreed to wait my return to the provincial city, when I would clearly examine the original records and again attend to the subject in all its details. I have now made an investigation of all the records relating thereto, and find, first, that, on the 4th month of the 21st year of Taukwáng, (May, 1841,) at the commencement of war between China and England, some American merchants (Morss and his associates) took a boat, and were pulling to Whampoa, when the officers and soldiers on the lookout, erroneously supposing them to be Englishmen, attacked them, and opened upon them their thundering artillery, and seized the white men, Taylor, Miller, and Coolidge, and others, ten in all, and also a trunk and a bundle of bedding. Among these persons, three received severe wounds, and were conveyed to the rebel-quelling (Tartar) general, (Yih Shán,) who sent them to the court of the criminal judge, to be tried, clearly to ascertain whether they were truly Americans, and if, upon trial, it appeared they were not Englishmen, to set them at liberty, and to return the original trunk and other articles seized, and deliver them over to the Kwangchau fú, who should order the hong merchants to receive and return them to their owners.

"Afterwards, upon the 7th or 8th month of the same year, it appears that Mr. Morss petitioned several times respecting his account books, which he

had not been so fortunate as to recover. Upon which, Ki, the governor-general, issued his edict commanding the hong merchants, Howqua and others, in his behalf, to make search and find them, and also directed the district magistrate to urge a diligent search.

"Upon the 5th month of the 22d year of Taukwáng, it appears that commodore Kearney, of the United States, made a communication, in which he stated that "Mr. Morss had lost his account books, treasure, and other articles; also, that the ten men in the boat, by the consul Delano, had been made known to the cohong, who sufficiently indemnified them for the loss of money, which indemnity had been divided and distributed among them, &c."

"Again: on the 6th month of the same year, it appears that Mr. Morss petitioned, stating "that the Chinese officers and soldiers, at the time of seizing the boat, killed a young man, a countryman of his, named Sherry; and, also, that they speared and wounded Taylor, Miller, and several others who, as then, had not received the bestowment of favor, &c." Again: governor Ki issued his edict to the hong merchants to treat them with increased liberality. Furthermore, (he observed,) the 4th month of that year was a time when the soldiers in arms were involved in great confusion, and Chinese soldiers and people were wounded and slain, the former without number, and how could they have leisure to secure and protect the people and merchants of all nations? It is only fit that each acquiesce in heaven's decree. Transmit this proclamation to Mr. Morss, for his full information."

"Shortly after, upon the 10th of the 7th month, it appears that the consul Delano sent up a communication translated into Chinese, in which he set forth that "he had received commodore Kearney's instructions to acquaint the hong merchants with this affair, and to deliberate upon and settle the indemnity for the money and account books; and that they had managed the business properly, reckoning that the hong merchants should indemnify him to the amount of $7,800, which they had delivered over to Mr. Morss, and had received his receipt." For Taylor and Miller, who were wounded, and Sherry, who was killed, they have not received reparation; but, as his excellency the governor remarked, in his reply, "it was a time of war and confusion, when Chinese soldiers and people were wounded and slain; the former innumerable, and it is only fit that each acquiesce in the decree of heaven;" and commodore Kearney, seeing this reply was most reasonable, could not force men to make indemnity money. Now, $7,800 have paid in full indemnity for every thing, and all having been properly and clearly disposed of, there can be no further discussion thereof. This deliberation and winding up of the subject are on record.

"I, the minister, have again examined the original petitions of Mr. Morss, which are on record, and in which he states that "Sherry received his mortal wound at Whampoa." In the statement of the honorable minister, the man who was killed was named Shayle, but that he is the same person whose case is on record, there can be no doubt; the sound of the characters being nearly the same, this discrepancy must arise from a slight mistake in the

translation. But in the time of the commencement of war, compared with a time of general peace, when there is no trouble, the affair is widely different. The Whampoa officers and soldiers who were on the lookout, and who took these Americans, apprehended them to be Englishmen, and by mistake seized, wounded, and injured them, and not on account of a clandestine quarrel. When the Chinese high officers had clearly tried them according to evidence, it was right they should set them at liberty, and they did so immediately: it was also incumbent they should make indemnity, and, accordingly to justice, they made restitution. As to Sherry, he being dead, there was, consequently, no means of making restitution.

"That which governor Ki, on a former occasion, clearly and distinctly communicated to your honorable nation's commodore Kearney, respecting this subject, is exceedingly reasonable, that there can be no further discussion of this business, which has been deliberated upon and settled. Now, after the lapse of several years, all the Whampoa officers and soldiers having early dispersed and returned to their ranks, still more are we without the means of ascertaining truly who are the real persons who erroneously wounded Shayle, (Sherry,) causing his death; and it is right still, according to the original records, to consider the matter settled.

"If in time of general peace, when there is no trouble, the citizens of the two countries mutually beat and kill each other, still it will be right to make investigations, and according to the treaty now settled, each agreeably to the laws of his own country, to be judged clearly, and forfeit his life; and we cannot make a rule of the case now on record.

"As is reasonable, I have made a clear investigation and reply. Taking opportunity to present my compliments, and wishing you all tranquillity, as requisite, I make this communication.

"The above communication is to Cushing, envoy extraordinary and minister plenipotentiary of the United States of America.

"PETER PARKER, *Joint Chinese secretary.*"

"Taukwang, 24th year, 6th month, 13th day—(July 27th, 1844.)"

No. 9.

"United States Legation, Macao, August 20, 1844.

"The undersigned, plenipotentiary of the United States, has the honor to acknowledge the receipt of the communication addressed to him by your excellency on the 20th ult., making inquiry as to the result of the investigation in regard to the circumstances attending the death of the Chinese Sue Aman; as to which, it needs only refer your excellency to the letter of the undersigned of the 23d ultimo, which was then on its way to Canton.

"The undersigned has the honor to acknowledge further the receipt of your excellency's communication of the 8th instant, in reply to the last named letter; and also that of the 27th ultimo, on the subject of the death of the American, Sherry.

"He takes the liberty to observe, in the first place, that the analogy, in certain points, between these two cases, did not escape the attention of your excellency.

"Sherry, it is true, was killed by Chinese soldiers in time of war; but it was not time of war with the United States. Neither my government nor its citizens had done any thing to provoke hostilities between them and the Chinese; and it was, in fact, as far as regards the rights and interests of the Americans, a condition of complete peace. Nay, they were at that time, as the records of the provincial government will show, peacefully pursuing their affairs, under specific assurances of protection and of particular good will, on the part of the Chinese.

"But, as your excellency suggests, while China was engaged in war with England, it was a period of confusion, which is to have its weight in estimating the degree of culpability to be attributed to those soldiers who killed Sherry. This may well be admitted; but it is equally true that, when the factories at Canton are attacked by rioters, and the lives of the foreign residents endangered thereby, a condition of quasi hostilities exists, and consequent confusion, which requires to be taken into account, in forming a true judgment of the act of killing Sue Aman.

"Inasmuch as Sherry was unquestionably a person wholly innocent, and the consideration that the parties who killed this innocent man did so through misapprehension, is to be held a sufficient excuse for them, then, upon your excellency's own view of the law of homicide, the rule of life for life does not apply to the case of firing at and killing the wrong person by mistake; which, upon the facts alleged by your excellency, is as truly the case of Sue Aman as that of Sherry.

"Your excellency adduces certain acts of Mr. Morss and of commodore Kearney, having relation to the general transaction of which the death of Sherry was a part; but the undersigned is instructed that neither Mr. Morss nor commodore Kearney did or could adjust this particular matter of the killing of Sherry.

"Your excellency further suggests, that two or three years have now elapsed since this affair, while that of Sue Aman is of recent occurrence. As to which it need only be observed, that no lapse of time suffices, either in China or in the West, to withdraw a case of unpunished crime from the animadversion of the officers of government. Both cases occurred prior to the signature of the treaty of Wanghiá. If that treaty is to have a retroactive effect, and its provisions be applied to the case of Sherry, so ought they to be applied to the case of Sue Aman. But the undersigned had flattered himself that, with the conclusion of that treaty, all past grievances on either side would be swept away into oblivion; without which, it would be the duty of the American government to call up anew the fact of the injury done to its honor and sovereignty, by the imprisonment of the consul and other citizens of the United States, under the orders of the imperial commissioner Lin.

"Your excellency's communication of the 8th instant brings into view another class of considerations, which demands the notice of the undersigned.

"That communication assumes, notwithstanding the documents, and the conclusions thereon, which the undersigned had the honor to submit on the

23d ultimo, that the person who killed Sue Aman had committed a crime, for which he is to be punished by his government.

"The undersigned feels called upon to repeat, therefore, that, upon a full investigation of this case, it has been represented to him as one of justifiable homicide, and not murder.

"And the further prosecution of this question on the part of the Chinese government will, of necessity, force that of the United States to recur to the causes of camplaint set forth in the letter of the undersigned to your excellency of the 22d of June last: and it will become requisite for the American government to make a formal demand on that of China, for the punishment of the rioters who attacked the flagstaff of the United States at Canton, in May last, as well as of the rioters who forced themselves into the factory grounds and attacked the foreign residents in this very affair of June. It would also be requisite to enter into discussion of the fact of the neglect of the local authorities, at and before those occurrences, to establish a proper police in the neighborhood, to restrain, detect, and punish evil-disposed persons of the populace. Nothing could be more disagreeable to the undersigned, or to his government, than to be constrained to call for satisfaction on these points. And it could not fail to be unwelcome and inconvenient to your excellency. You have had occasion, in more than one communication, to allude to the uneasy spirit and to the *exigeance* of the people of Canton. And yet, so high and so firm are the principles of justice, by which your excellency is guided, that if the question were pressed, you could not refuse to inflict exemplary punishment on the rioters and the local authorities, before expecting or demanding any punishment of foreigners who had become involved in difficulty in the act of defending their lives against this permitted violence of the subjects of China. All which must inevitably tend to aggravate, rather than to allay or dissipate, the dissatisfaction at present existing among the people, and of course to add to the embarrassments which this untoward affair already occasions to your excellency.

"As to the communication of the consul, (Mr. Forbes,) quoted by your excellency, there must be some misapprehension; for the undersigned is informed that Mr. Forbes merely intended to state, (and this he did at the instance and request of deputed officers of your excellency,) that the affair, *not the person*, had been committed to the undersigned, it being under discussion between the commissioners of the two governments. For, upon the information at present possessed by the undersigned, no crime has been committed, and of course no criminal has been delivered up to him; whether of the name of Daniel, or what other, of which the undersigned has no exact knowledge.

"Considering the cordial understanding of your excellency and himself on all other points, and the readiness with which so many other questions of much greater moment have been adjusted, the undersigned regrets that there is ground for future discussion between us of the case, either of Sherry or of Sue Aman. In each case, satisfaction is asked for a human life taken. In regard to this, your excellency has the advantage of being able at any time, after a

short interval, to learn the pleasure of the emperor, while it requires much greater time to consult the president of the United States; and, by the laws of the United States, no question involving the life of a citizen under those laws can be determined ultimately, without reference to the president. The undersigned hopes soon to have it in his power to report to his government the result of his mission. And, in order that these two similar and associated questions, of Sue Aman and of Sherry, may be disposed of (as between your excellency and himself) in the same spirit of harmony and regard which has happily attended all other questions between us, the undersigned reserves the final decision of this matter until he can learn the pleasure of the president of the United States in relation thereto; confident that, in this way, the fullest justice will, sooner or later, be done to the rights and reasonable expectations of both governments.

"The undersigned renews to your excellency the assurance of his most distinguished consideration. C. Cushing.

"To his excellency Tsiyeng, &c.

Art. IV. *Toleration of Roman Catholicism, by a special letter from their excellencies, Kiying governor-general of Kwángtung and Kwángsí, and Wáng Ngantung governor of Kwángtung.*

During this month we have received two communications from Shánghái, one from the Rt. Rev. bishop Boone, and the other from the Rev. Dr. Medhurst, both having reference to public documents touching the subject of toleration. The former is dated on the first instant: the bishop says, "A few days since a paper came into my hands which defines the religion of the Lord of heaven, to be the religion of those *who worship God, and who venerate and make offerings to the cross, pictures and images;* and these are the persons, and *these only*, Kíying now says, are the ones tolerated by the former decree. Consequently Protestants are excluded." On good authority we have heard it declared, as coming directly from his excellency the French commissioner, M. de Lagrené, that the decree for toleration was designed to be universal, at least so far as to include Protestants as well as Roman Catholics. The authenticity of the decree having been denied, the editor of the Chinese Repository addressed a note to H. E. M. de Lagrené, on the eve of his departure for the north, requesting that it might be made public by the proper authorities. To that note no answer has as yet been received. The request was made on the supposition that the tolera

tion was universal, including both Catholics and Protestants. At whose instance "the public letter from Kíying" was obtained, we know not, nor have we seen the original, the Chinese text, of the intendant's proclamation. Had we it, we would gladly publish the words we have marked by italics. We did believe, and we will still suppose,—until we know to the contrary,—that the French commissioner intended the act of toleration should be universal, so as to include Christians of every name.

Dr. Medhurst's letter, under date of Nov. 12th, 1845, and addressed to the editor of the Chinese Repository, here follows.

Dear Sir,—The subjoined proclamation has been posted up on the walls of Shánghái; I have thought proper, therefore, to translate it for your pages. The former proclamation of the imperial commissioner Kíying has not, it appears, been thought sufficiently explicit by the Roman Catholics, and they have obtained this further public letter, explanatory of their religion, and defining the same. I need hardly observe that the description, here given, of the religion of the Lord of heaven necessarily excludes Protestants, as they do not venerate the visible cross with pictures and images, and therefore are not included in the benefits of the proclamation issued by the imperial commissioner. As the English nation which first obtained a treaty with the Chinese, and the American people who concluded the second contract with this government, are both of them numerically and essentially Protestant, it would appear that their rulers and representatives should see to it, that the subjects of their respective states be not excluded from advantages which the representatives of a Roman Catholic nation have obtained for their fellow countrymen. All we want is fair play, and no favor, with equal privileges and universal toleration; and the interests of truth may then be safely left to its own force and efficacy. Humbly hoping that the publication of the subjoined paper may lead to the equal toleration of all professing Christian in their efforts to spread divine truth among the Chinese, I remain,

{ Shánghái, Nov. 12th, 1845. } Yours respectfully, W. H. Medhurst, sen.

Kung Múyun, intendant of circuit for Súchau, Sungkiáng, and Táichau, makes this further proclamation:

Whereas he has received from Pihchâng, governor-general of Kiángnán, and from Wán, lieut.-governor of Kiángsú, an official communication, dated the 29th day of the 8th month, acknowledging the receipt of a public letter from Kíying, imperial commis-

sioner, and governor-general of the Two Kwáng, in conjunction with Hwáng, lieut.-governor of Canton, respecting the exemption from punishment of those subjects of the empire who profess the religion of the Lord of heaven, and practice virtue—

Therefore, he extracts the following paragraph. "'Already have I, the imperial commissioner memorialized the throne and received the vermilion reply, acceding to my request; on the receipt of which I, the imperial commissioner, respectfully recorded it, and communicated the information to the various officers under my control, that they might all reverently comply, as is on record. Now it appears to me that the religion of the Lord of heaven mainly consists in exhorting to virtue and departing from vice, and thus those who profess this religion should make this their main concern; but on the former occasion we have not been sufficiently explicit, and it is to be feared that obstructions would arise in the management of the affair throughout the various provinces, and therefore we now explain, that the religion of the Lord of heaven consists in periodically assembling for unitedly worshiping the Lord of heaven, in respecting and venerating the cross, with pictures and images, as well as in reading aloud the works of the said religion; these are customs of the said religion in question, and practices not in accordance with these cannot be considered as the religion of the Lord of heaven. Since now it has been granted to exempt the adherents of this religion from punishment, all those who assemble for unitedly worshiping the Lord of heaven, for respecting and venerating the cross, with pictures and images, for reciting the books of the said religion, and for explaining their doctrines and exhorting to virtue, these are professing the said religion and practicing virtue, and must not be prohibited or hindered; and wherever people set up places for venerating and honoring the Lord of heaven, for uniting in worship, and for exhorting to goodness, they may in this respect follow their own convenience. But it is not allowable for them to collect together people from distant villages, thus forming themselves into bands, and inciting each other to evil, all which practices are in contravention of the established laws of China. Should, therefore, any lawless fellows, borrow pretexts from the profession of religion and from cabals for the purpose of practicing evil; or should the adherents of other religions, taking advantage of the religion of heaven's Lord being recently exempted from punishment, by a gracious decree of the emperor, think of treading in their former muddy footsteps, and speculate upon escaping with impunity, they will all be brought

under the category of borrowing pretexts from religious scruples with the view of practicing wickedness, and be punished for their offenses according to the originally existing laws. Besides therefore that we, the imperial commissioner, and lieut.-governor, prepare a memorial and report to this effect, we make known to all the civil and military officers under our control, that they universally examine, in order that they may arrange matters accordingly, and bring things to one common standard.' This public letter coming before us the governor and lieut.-governor, we have decided upon issuing this announcement, and hereby enjoin upon all our subordinates, that they thoroughly examine and act accordingly; do not disobey."

I the intendant, receiving the above communication, now issue this proclamation, to which obedience is enjoined.

Taukwáng, the 25th year, the 10th month, and 3d day. (Nov. 2.)

ART. V. *Letter to the Emperor of China from the president of the United States of America, written at Washington, 12th July*, 1843.

I, JOHN TYLER, president of the United States of America—which states are: Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, New York, New Jersey, Pennsylvania. Delaware, Maryland, Verginia, North Carolina, South Carolina, Georgia, Kentucky, Tennessee, Ohio, Louisiana, Indiana, Mississppi, Illinois, Alabama, Missouri, Arkansas, and Michigan—send you this letter of peace and friendship, signed by my own hand.

I hope your health is good. China is a great empire, extending over a great part of the world. The Chinese are numerous. You have millions and millions of subjects. The twenty-six United States are as large as China, though our people are not so numerous The rising sun looks upon the great mountains and great rivers of China. When he sets, he looks upon rivers and mountains equally large in the United States. Our territories extend from one great ocean to the other; and on the west we are divided from your dominions only by the sea. Leaving the mouth of one of our great rivers, and going constantly towards the setting sun, we sail to Japan and to the Yellow sea.

Now, my words are, that the governments of two such great countries should be at peace. It is proper, and according to the will of heaven, that they should respect each other, and act wisely. I therefore send to your court Caleb Cushing, one of the wise and learned men of this country. On his first arrival in China, he will inquire for your health. He has strict orders to go to your great city of Peking, and there to deliver this letter. He will have with him secretaries and interpreters.

The Chinese love to trade with our people, and to sell them tea and silk, for which our people pay silver, and sometimes other articles. But if the Chinese and the Americans will trade, there shall be rules, so that they shall not break your laws or our laws.—Our minister, Caleb Cushing, is authorized to make a treaty to regulate trade. Let it be just. Let there be no unfair advantage on either side. Let the people trade not only at Canton, but also at Amoy, Ningpo, Shánghái, Fuchau, and all such other places as may offer profitable exchanges both to China and the United States, provided they do not break your laws nor our laws. We shall not take the part of evil-doers. We shall not uphold

them that break your laws. Therefore, we doubt not that you will be pleased that our messenger of peace, with this letter in his hand, shall come to Peking, and there deliver it; and that your great officers will, by your order, make a treaty with him to regulate affairs of trade—so that nothing may happen to disturb the peace between China and America. Let the treaty be signed by your own imperial hand. It shall be signed by mine, by the authority of our great council, the Senate.

And so may your health be good, and may peace reign.

Written at Washington, this twelfth day of July, in the year of our Lord one thousand eight hundred and forty-three. Your good friend.

ART. VI. *Journal of Occurrences: religious processions; stipulations of the treaties with China proclaimed; Lin's cyclopedia of geography; military fêtes at Peking; commissioner Everett returned to the U. S. A.; Kíying's visit to Hongkong; missionary intelligence; increase of Indian opium.*

ON the 14th inst. public honors were paid to *Tien hau niáng niáng*, her ladyship the queen of heaven. At an early hour the procession formed in front of her temple, near the imperial landing place. Handbills had been circulated some days previously, naming the streets—one hundred in number—through which it was to pass. Along these the idle vulgar of the whole city congregated, covering all the houses overlooking the way. The pageant consisted chiefly of young men. Several horses were in the train. On some were blooming lads; and on the others were infamous females. Bands of musicians and all the paraphernalia of the goddess formed parts of this religious parade. Festivities closed the day, not unmixed with debaucheries and drunkenness.

Proclamations, embodying the principal stipulations of the treaties with England, the United States of America, and France, dated Oct. 30th, and stamped with the seals of the prefect of Canton, have appeared during the month; and thus far have been with scarcely an exception, either torn down or defaced by the populace. This does not look well. However, the tone of popular feeling towards foreigners is gradually improving.

A copy of Lin's cyclopedia of geography has just come into our hands, and we will give some account of it next month. It is a novel work, comprised in twenty volumes.

The gracious military examinations in Peking have closed, and sixty-six competitors have been raised to the rank of kiujin, "promoted men." Three of these only are from the province of Canton. A rumor was current here some days ago of a serious affray between the military cadets of Shángtung and Kwángtung, in which, as the story went, more than twenty of the Shángtung men were killed.

The hon. Mr. Everett, it is said, has returned to his country without having doubled the Cape of Good Hope. The time, 18 months, specified for the exchange of treaties, terminates January 3d, 1846. Commodore Biddle, it is said, will bring on the treaty.

His excellency Kíying left Canton early on the morning of the 20th to visit the new colony of Hongkong.

The Rev. Dr. Legge and family embarked on the 20th in the Duke of Portland for England from Hongkong. The Rev. Messrs. Smith and Hines, with their families, from the the Sandwich Islands; the Rev. Mr. J. T. Jones and family, from Siam; and the Rev. Mr. Doty and Dr. Hepburn from Amoy; with several children; are now in our neighborhood seeking opportunity to return to their native land.

Increase of Indian opium. The following brief notice supplies, in part, a deficiency in our pages of information regarding the product of increase of Indian opium. We learn that the moral bearings of this subject are likely to be agitated again soon in England.

Opium. A friend, a correspondent in Malwa, has requested us to assist his statistical researches by a memorandum of the quantity and value of opium exported from Calcutta during the last twelve years. We annex the statement, and would ask him to evince his gratitude for our exertions by putting us in possession of the facts which he may elicit during the inquiry, and thus enable us to comprehend more fully than we do at present the bearings of the opium question. He must be aware that the opium trade is in some measure in a state of transition. An additional duty of 100 Rs. a chest has been already imposed on the Malwa opium exported through Bombay, and there is no reason to conclude that the addition is final. If the western article will bear a greater pressure, there are no considerations to prevent its imposition. The appeal to the Court of Directors against the tax will fail, as a matter of course. Such representations have never been remarkably welcome in Leadenhall Street; and arriving as this will do so soon after the recent act by which additional duties to the extent of thirteen lacks of rupees have laid on the import of British goods into India, it is not difficult to anticipate its fate. Our Malwa correspondent must, therefore, bear in view the two facts, that on the one hand the Malwa opium is likely to be saddled with fresh duties at no distant period; and, on the other, that the manufacture of opium at this presidency is to be increased it is said in the present season to about 1500 chests; and that the out-turn of the year will probably not fall short of 23,000 chests. If opium should fetch the same price next year which it has done in '45, the addition to the public revenue from increased production here, and increased duty in Malwa, will be about thirty-four lacks of rupees. But, if the process of a double increase should be carried forward, and if the result should be, the exportation of 30,000 chests of Behar and Benares opium from hence, and a corresponding reduction in the quantity exported from Bombay, the consequences will be seriously felt in Malwa; and it is chiefly in reference to the interests which may be affected by this mutation that we ask the explanation of the friend to whom we give the following schedule:

	Chests.	*Value.*
1833–34, ...	12,006, ...	1,24,03,829.
1834–35, ...	10,995, ...	1,07,95,492.
1835–36, ...	14,851, ...	1,88,34,822.
1836–37, ...	12,606, ...	1,80 15,422.
1837–38, ...	19,600, ...	2,12,92,386.
1838–39, ...	18,212, ...	1,44,90,478.
1839–40, ...	18,965, ...	79,73,980.
1840–41, ...	17,356, ...	1,13,90,313.
1841–42, ...	19,172, ...	1,40,01,281.
1842–43, ...	16,670, ...	1,72,77,532.
1843–44, ...	17,774, ...	2,33,83,054.
1844–45, ...	18,792, ...	2,43,94,392.

This account is drawn up from the Commercial Annual; and does not come down lower than the close of the official year. The entire exports from Bengal of the season of 1844–45 has been 21,526 chests. *Friend of India, September 25th*, 1845.

Date Due

Ap 18 '45			
Ap 27 '45			
F 4 '46			
NO 2 '53			
2 weeks			